

Sb/3/29/8

TEXT 8

abhisandhāya yo himsām
dambham mātsaryam eva vā
saṁrambhī bhinna-dr̥g bhāvam
mayi kuryāt sa tāmasaḥ

SYNONYMS

[abhisandhāya](#)—having in view; [yah](#)—he who; [himsām](#)—violence; [dambham](#)—pride; [mātsaryam](#)—envy; [eva](#)—indeed; [vā](#)—or; [saṁrambhī](#)—angry; [bhinna](#)—separate; [dr̥k](#)—whose vision; [bhāvam](#)—devotional service; [mayi](#)—to Me; [kuryāt](#)—may do; [saḥ](#)—he; [tāmasaḥ](#)—in the mode of ignorance.

TRANSLATION

Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.

PURPORT

It has already been stated in the Śrīmad-[Bhāgavatam](#), First Canto, Second Chapter, that the highest, most glorious religion is the attainment of causeless, unmotivated devotional service. In pure devotional service, the only motive should be to please the Supreme Personality of Godhead. That is not actually a motive; that is the pure condition of the living entity. In the conditioned stage, when one engages in devotional service, he should follow the instruction of the bona fide spiritual master in full surrender. The spiritual master is the manifested representation of the Supreme Lord because he receives and presents the instructions of the Lord, as they are, by disciplic succession. It is described in Bhagavad-[gītā](#) that the teachings therein should be received by disciplic succession, otherwise there is adulteration. To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. But if one has a motive for personal sense gratification, his devotional service is manifested differently. Such a man may be violent, proud, envious and angry, and his interests are separate from the Lord's.

One who approaches the Supreme Lord to render devotional service, but who is proud of his personality, envious of others or vengeful, is in the mode of anger. He thinks that he is the best devotee. Devotional service executed in this way is not pure; it is mixed and is of the lowest grade, [tāmasaḥ](#). Śrīla Viśvanātha [Cakravartī](#) Ṭhākura advises that a [Vaiṣṇava](#) who is not of good character should be avoided. A [Vaiṣṇava](#) is one who has taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has motives, then he is not a [Vaiṣṇava](#) of the first order of good character. One may offer his respects to such a [Vaiṣṇava](#) because he has accepted the

Supreme Lord as the ultimate goal of life, but one should not keep company with a [Vaiṣṇava](#) who is in the mode of ignorance.

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TEXT 9

viṣayān abhisandhāya

yaśa aiśvaryam eva vā

arcādāv arcayed yo mām

prthag-bhāvaḥ sa rājasah

SYNONYMS

[viṣayān](#)—sense objects; [abhisandhāya](#)—aiming at; [yaśah](#)—fame; [aiśvaryam](#)—opulence; [eva](#)—indeed; [vā](#)—or; [arcā-ādau](#)—in worship of the Deity and so on; [arcayet](#)—may worship; [yah](#)—he who; [mām](#)—Me; [prthag-bhāvaḥ](#)—a separatist; [sah](#)—he; [rājasah](#)—in the mode of passion.

TRANSLATION

The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion.

PURPORT

The word “separatist” must be understood carefully. The Sanskrit words in this connection are [bhinna-drk](#) and [prthag-bhāvaḥ](#). A separatist is one who sees his interest as separate from that of the Supreme Lord. Mixed devotees, or devotees in the modes of passion and ignorance, think that the interest of the Supreme Lord is supplying the orders of the devotee; the interest of such devotees is to draw from the Lord as much as possible for their sense gratification. This is the separatist mentality. Actually, pure devotion is explained in the previous chapter: the mind of the Supreme Lord and the mind of the devotee should be dovetailed. A devotee should not wish anything but to execute the desire of the Supreme. That is oneness. When the devotee has an interest or will different from the interest of the Supreme Lord, his mentality is that of a separatist. When the so-called devotee desires material enjoyment, without reference to the interest of the Supreme Lord, or he wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion.

Māyāvādīs, however, interpret this word “separatist” in a different way. They say that while worshiping the Lord, one should think himself one with the Supreme Lord. This is another adulterated form of devotion within the modes of material nature. The conception that the living entity is one with the Supreme is in the mode of ignorance. Oneness is actually based on oneness of interest. A pure devotee has no interest but to act on behalf of the Supreme

Lord. When one has even a tinge of personal interest, his devotion is mixed with the three modes of material nature.

Sb/3/29/10

TEXT 10

karma-nirhāram uddiśya
parasmin vā tad-arpaṇam
yajed yaṣṭavyam iti vā
pṛthag-bhāvaḥ sa sāttvikaḥ

SYNONYMS

[karma](#)—fruitive activities; [nirhāram](#)—freeing himself from; [uddiśya](#)—with the purpose of; [parasmin](#)—to the Supreme Personality of Godhead; [vā](#)—or; [tat-arpaṇam](#)—offering the result of activities; [yajet](#)—may worship; [yaṣṭavyam](#)—to be worshiped; [iti](#)—thus; [vā](#)—or; [pṛthag-bhāvaḥ](#)—separatist; [saḥ](#)—he; [sāttvikaḥ](#)—in the mode of goodness.

TRANSLATION

When a devotee worships the Supreme Personality of Godhead and offers the results of his activities in order to free himself from the inebrieties of fruitive activities, his devotion is in the mode of goodness.

PURPORT

The brāhmaṇas, kṣatriyas, vaiśyas and śūdras, along with the brahmacārīs, gr̥hasthas, vānaprasthas and sannyāsīs, are the members of the eight divisions of varṇas and āśramas, and they have their respective duties to perform for the satisfaction of the Supreme Personality of Godhead. When such activities are performed and the results are offered to the Supreme Lord, they are called karmārpaṇam, duties performed for the satisfaction of the Lord. If there is any inebriety or fault, it is atoned for by this offering process. But if this offering process is in the mode of goodness rather than in pure devotion, then the interest is different. The four āśramas and the four varṇas act for some benefit in accordance with their personal interests. Therefore such activities are in the mode of goodness; they cannot be counted in the category of pure devotion. Pure devotional service as described by [Rūpa](#) Gosvāmī is free from all material desires. Anyābhilāṣitā-[śūnyam](#) [[Madhya 19.167](#)]. There can be no excuse for personal or material interest. Devotional activities should be transcendental to fruitive activities and empiric philosophical speculation. Pure devotional service is transcendental to all material qualities.

Devotional service in the modes of ignorance, passion and goodness can be divided into eighty-one categories. There are different devotional activities, such as hearing, chanting, remembering, worshiping, offering prayer, rendering service and surrendering everything, and each of them can be

divided into three qualitative categories. There is hearing in the mode of passion, in the mode of ignorance and in the mode of goodness. Similarly, there is chanting in the mode of ignorance, passion and goodness, etc. Three multiplied by nine equals twenty-seven, and when again multiplied by three it becomes eighty-one. One has to transcend all such mixed materialistic devotional service in order to reach the standard of pure devotional service, as explained in the next verses.